/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 [854] [513] [286] Infants do not as a rule sleep on the floor, but in hammocks (máka), which, however, as the name indicates, were not originally Paez. Nevertheless all the men know how to make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.

415 [286] [353] [273] Moreover, a few bags (yáha) made of agave fibers, which contain beans, maize, or other supplies, hang on the wall posts. Arracacha lies on the floor. For drinking chicha, which is allowed to ferment in large, hollowed-out tree troughs, calabashes (tőka) are used, but they are plain and undecorated. Cracked calabashes are sewed with a waxed agave thread (Fig. 25 /see [249] p.253/). The calabash gourd is grown in the house garden /122/ 412 of every family; its meat is inedible. Furthermore, an oval or 352 rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

412 415 264 [322] [177] Meals are taken with wooden spoons (todšá'tc) off of wooden plates (bič), which are carved by the Paez themselves (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely encountered in Calderas. Plates and mugs of aluminum were therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 515 Cleanliness within the house is surprisingly great, considering that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the sooty, burned tree trunks and the burned underbrush. The house

/128 cont./

241 were only ten by ten meters /129/ square, whereas the largest continuous field occupied an area of about 500 by 250 meters. I was assured, however, that such a large area of land was not required for one family and that the owner would use this large [433] cleared field only little by little for planting. A family can live, so I was told, from a field that measures about 100 by 100 meters, [244] which corresponds to the area of one hectare. In addition, every house has a vegetable garden of about 1,000 square meters in area for the planting of vegetable bananas /cooking bananas/, cabbage, beans, cucumbers, and onions.

241 The clearing of the fields, like the sowing, is done only 476 by men, whereas the harvest may be gathered by women or men. 464 Several men always participate in the clearing and sowing; one [462] man never works alone. At the very least his brothers or sons help him. Otherwise he must ask friends who must be served food and chicha during the work, and whom he likewise helps in 241 a similar instance. On the field intended for planting, first the thinner trees at a height of about one to one and a half meters are cut down with the machete and left lying on the ground as they fall. With this the first part of the work is done, and one has two to four weeks' rest until the felled young trees and branches are dry, but not dried up. Then the men go out into the field again and light the wood, but only the thinner branches of less than an arm's thickness are consumed. This burning takes a few days, and it is not infrequent that a woman helps her husband on the last day in order to burn up the remaining wood. [515] The Paez, by the way, give this handling of the sooty trunks as the only time that they get dirty and must wash their hands afterwards (Ills. 169 to 171 /see pp.275 -276/).

241 The fence which each field must have for protection 417 against the freely roaming domestic animals is built out of the unburned branches and tree trunks. For this purpose rather thick poles are rammed vertically into the ground, and the remaining branches and tree trunks piled up horizonatally to a height of a good meter. In order to climb over this fence one puts a notched tree trunk against it on both sides as a ladder (aff) (Ill. 168 /see p.274/).

/143 cont./

224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to
[789] kill a bear (ěšwiy). One must then rub its fat into the right
[237] lower-arm, which would give him the same powers as the bear.
[262] One is not permitted to eat this fat, however, because it would
[828] make him insane. After rubbing in the fat, the young hunter
[263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed.
[237] We learned, however, that one can also use bear fat as a heal-
[752 757] ing remedy, and, to be sure, for bone fractures or sprains one must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably
224 stronger than ever before. For stalking he wears on his head a
292 cap made of the skin of a reddish-blond hairy monkey (mǒnc),
[825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on
[439] game. He sold it to us for two pesos without hesitation, since,
[126] as he said, he was perfectly capable of shooting another monkey
224 for himself. He was not afraid of the gělyǒmp spirit, but the
776 other men were, for gělyǒmp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let them-
224 selves be diverted. Of course, the men, even if there are ever so
776 many of them, must not offend the mountain spirit or provoke
515 him unnecessarily, but rather must avoid everything that gělyǒmp
783 does not like. /144/ For instance, he hates everything impure
[296] and filthy. Hence the men always only go hunting well washed;
[824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu and šayuts, which they obtain from the shaman, in order to be really altogether
[761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.

/186 cont./

[77 797 871 Today all children are obliged to attend school in the mission schools, where they are taught the catechism and the Spanish language and must bathe once a day under supervision.

● 515 853 The mother nurses her child exclusively during the first six to eight months; only then is the giving of more solid food begun, which, however, does not differ in any way from that of adults, that is to say, the child is given yuca, beans, chicha, brandy, etc., like the adults. The mother suckles the child until the next one arrives, namely, three to four years, and sometimes beyond that, along with the one born next. Every woman who has a child generally also has milk, we were told. Only if the mother should be far away, /187/ for example, on an errand at the market or out fetching wood, may another woman help the child with her milk. In the rare cases in which a woman does not have enough milk to feed her child, she may give it to some 853 other woman, who, however, does not receive anything for it. It 855 may also happen that a family with ten children has become so [593] large that the food is no longer adequate. In this case the woman may leave one or several children in the care of her mother. If she no longer has a mother, however, she must keep them herself. In case the mother of small children dies and leaves a baby of less than two or three months who still cannot eat any food other than milk, the father looks for a woman who likewise has a nursing baby and who brings up the strange child with her milk for two or three years, until it can talk. Then the father takes it back, and the wet nurse is given a cow as "milk money."

854 482 Ordinarily the children are carried by the mother. The colored woven belt (táw) and the large shawl (panyelőn or séntyatc), in which the child is wrapped and carried by the mother on her back, are needed for this.

857 868 The games of the children are generally instructive for their later life. The boys go bird hunting with the blowgun (pãt), the plaited stone-sling (ísot), or the elastic sling (kaučéro), or they practice catching each other with the lasso, during which the child [231] to be caught represents a cow or a horse. The ability of the children, and of the adults, too, by the way, in the use of the lasso is not

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

302 extracted from the seeds of *Bixa orellana*, which they applied
[534] by means of a cylinder of clay (*kaanda*) on which certain designs were carved. Specimens of such cylinders are often found in graves.

291 Children are very scantily clothed. The boys go about naked
515 until they reach their twelfth year, and the little girls wear only a short *atš-tul*. The clothing of the male and female adults seems to be worn as long as it lasts. As is the case with all Indians living at high altitudes, the Paez are not especially fond of bathing, and cleanliness is not a cardinal virtue with them.
[513] In retiring for the night, they simply wrap their garments tighter around them, the children using old rags in lieu of blankets.

386 The ornamentation of the *vilia*, or sash, with several brilliant
[182] colors and the desire of giving a uniform hue to the darker clothing of the women, gave origin to the art of dyeing, which very likely is to-day in its decline. The dyes were derived chiefly from plants. Black was obtained from *tal*, an arborescent *Phyllanthus* that has a semi-domesticated appearance and forms characteristic thickets around inhabited places, like Vitoncó; the same color is also contained in the young pods of the *huarango* (*Cæsalpinia tinctoria*), a spiny tree often seen near the houses and extensively used at the present time for dyeing wool. The roots of *tuk-nítse*, a Rubiacea (*Relbunium hypocarpium* Hemsl.) akin to the madder, produce a scarlet color. Different kinds of blue dyes were extracted from the fruit of the jagua (*kii*, probably *Genipa* sp.) and from an *Indigofera*.
[177] Many other tinctorial plants very likely escaped my observation and are gradually passing out of use on account of the introduction of foreign fabrics.

DWELLINGS

342 The Paeces have permanent houses in their thirty-four villages and temporary abodes on their corn plantations. These latter are merely small huts, the walls of which are more or less elaborate according to the altitude, being made tighter near the upper limit of culture. They represent the primitive type of

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

pipes they play while walking along, unless their hands are kept busy plaiting braids of gynerium bark in the manufacture of their hats. This is the exclusive occupation of the men. Women almost invariably walk along spinning wool, their distaff under the left arm and the spindle in the left hand, while the right hand is busy at the wool.

The Paez maidens are fond of flowers and are very playful. On one occasion I observed several of them going up the hill beyond the river, in front of the church at Huila, their arms entwined about one another's necks; then they began running up the steep hill as in a contest of endurance. As they became exhausted they threw themselves on the grass, while their movements showed that they were playing and joking all the time. These children of Nature are not unpleasant to look at, except for their usual lack of cleanliness; nor are they wanting in coquetry, and they are often pretty. But in the presence of strangers they are extremely bashful, doing their utmost to keep in the background.

The old women are generally very ugly. Their clothing consists only of dirty rags, and their skin is covered with the filth of years.

Relations between the sexes, especially between husbands and wives, seem to be easy and without an air of superiority on the part of the former. On the few occasions that I had to entertain these people at their houses, the women took the same interest and the same part in the proceedings as the men, which was very different from what I observed among the Central American Indians.

Toward strangers, and especially toward Colombians of other races, the attitude of the Indians is decidedly hostile. Unless induced by the prospect of profit they will neither sell anything nor lend any service, often refusing money and accepting only articles which they especially desire. They will not allow white or black people in their homes, and at Huila they are even unwilling that the only white family living there should share the practically inexhaustible supply of fuel scattered about in the near-by forest, or have horses or cattle pasturing on the almost

4:Bernal Villa--50 E-5 (1952-1953) 1953 SC15 Paez SC15

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XXII

A Bath for San Juan

796 At four o'clock in the morning on June 24, the men, women, and children are up in every household. In that of the fiestero the kitchen fire is burning, the food is being cooked, [541] and everyone is drinking and talking. Outside, in the darkness of the night, numerous lights are shooting upward, ending with a flash accompanied by an explosion: they are the skyrockets fired out of the huts. To each explosion are added the cries: San Juan! San Juan! San Juan!

796 On the previous day and in each of the houses, a jet of 515 water was arranged to serve as a shower. Now everyone bathes. This bath is accompanied by firecrackers and shouts. /216/ This is one of the few occasions when the native bathes. For, although it is true that in childhood baths are quite frequent, adults bathe only for the fiesta of San Juan, in the washing of the dead, or when they have fever.

796 The bath of San Juan has the purpose of preventing both 515 persons and the animals that belong to them from getting sores 751 (scabies). Nevertheless, one of those who awoke in the house of the fiestero and who did not bathe palliates his fear: "I did not bathe. I have no animals. It does not matter if I get scabies."

--"You do have some, even if only 'two animals.' Bathe," replies his neighbor in a taunting, jesting tone.

--"I will bathe, but not my entire body, just my ...only."

The dialogue continues, loud and merry.

796 After the bath they catch a chicken. They all answer its squawks in chorus: San Juan, San Juan, San Juan. They [264] kill it. At six o'clock in the morning they are eating chicken stew.

In the house of the fiestero the following dialogue between parents is overheard as they hear their son crying: